

## THE 'COLNE' MANUSCRIPTS OF THE 'OLD CHARGES.'

LITERAL TRANSCRIPTS, DESCRIPTIONS AND PHOTOGRAPHIC  
REPRODUCTIONS.

BY BRO. EUSTACE B. BEESLEY, P.M. Lodge of Integrity No. 163,  
P.Prov.G.Registrar (East Lancashire).



THE two Manuscripts of the *Old Charges* belonging to the ROYAL LANCASHIRE LODGE No. 116, meeting at Colne, are not a new discovery, but, with the exception of the transcript by Bro. Hughan of the older of the documents, which appeared in the 1887 Christmas Number of the *Freemason*, neither a complete transcript of the second, nor a *facsimile* reproduction of either, has hitherto been published.

The thanks of the Craft are due to the Royal Lancashire Lodge for permitting the Charges to be now reproduced, through the medium of *Ars Quatuor Coronatorum*, for the benefit of Masonic Students.

Bro. Hughan, in his book on the *Old Charges* (1895, 2nd edition, p. 71), after placing one Roll in Class D 19, 17th Century, says:—

The Senior Roll preserves some eccentric readings, and possibly by error of the scribe, the description of the seven sciences does not immediately follow the Invocation, but is dovetailed between two portions of the narrative that usually come after the account of the sciences. The "Widows Son" is called "Hirum of Tickus." Prior to the recital of the regular "Charges" we read (instead of the Latin portion in so many MSS.): "Heare followeth the worthy and godly Oath of Masones One of the eldest taking the Bible shall hould it fourth that hee or the (they) which are to be maid Masones, may impose and lay thear right hand upon it and then the Charge shall bee read."

The neophyte was also warned to "well and carefully observe his Charge for it is a great perill for a man to endanger his soule by perjury."

The 2nd clause provided that the candidate "be true leidgman to the King or Supream Gouverner or Ruler," and after the 9 "Charges in Generall," and the 17 "other things singular that belong to Masters and felowes," are eight clauses, declared to "be the Aprentis Charges," which are referred to at length elsewhere.

The Arms of the Masons are roughly drawn and thus described "The Coate of Armes belonging to the fraternity of Masons. Arg, is hear depenciled being thus Blazoned in the field Sable on a chaveran. A paire of Compisas between 3 Castels Argent. The Company of Masons wear incorporated in the Twelif year of King Henry the 4th."

And at p. 85, referring to the second Roll, which he classifies as D 28, 18th Century, remarks:—

The junior of the two MSS. . . . is probably of the early part of last century and was once a Roll of paper as No. 1, but since divided and now consists of three slips together extending to 5½ feet by some

nine inches in width. The caligraphy is good, and much superior to the older Scroll, which it so closely resembles as to suggest its transcription from that document, or from a common original. Some parts are much worn, and the Invocation is missing, possibly cut off, as the first sheet is shorter than the other two.

Some of the errors in the first MS. are corrected in the second, and "Hiram Ticku" is the title given to Hiram Abiff in the junior document. Edwin is left out in both Scrolls as with several other MSS., but evidently the oversight of an earlier Scribe, for that Prince is clearly referred to as the Son of Athelstan, the latter being called "his father." If it be a copy of the No. 1 (Colne), the transcriber omitted the "Apprentice Charges," but they may have been removed.

The Clauses or Charges are not numbered as in D 19, and some have curious readings just as in the Senior Roll, such as "pile" or "pyle to any Layer," the concluding admonition being peculiar to this document, and so the condition "nor be any brand."

"And here you have all your Commandments and all these you have heard rehearsed. You shall truly observe and keep. So God you help and ye contents of that Book. Finis.

The Coat armour belonging ye Fraternity of Masons is here depenciled being thus blazoned viz ye field Sable upon a Chaveron a pair of Compasses between three Castels argent . . . The Arms of the Masons are likewise roughly sketched at the end and are described as quoted.

In the following transcripts careful attention has been given to spell each word and to set out each line exactly as in the originals.

The blank spaces in the transcripts represent either what is not decipherable in the originals, or else where pieces of them have disappeared, either by reason of decay or through having been torn away.

Readers will be able to insert what they consider to be the missing words. I have refrained from any attempt to do so, believing that it is better that the typographical reproductions now presented should precisely correspond with the originals as in their present state, than that words which are not now to be found in the originals, should be imagined and added.

When the Manuscripts were submitted to Bro. Hugham in 1887 they were then both in the form of Rolls, the 'senior' one consisting of eleven pieces of paper each piece about 10½ inches by 5½ inches, stitched together end on end so as to form one continuous Roll nearly 13 feet long; the 'junior' consisting of three pieces of paper each piece approximately 23½ inches by 9¼ inches also stitched together, end on end, and extending to about 5½ feet.

Now they are not in Roll form, each sheet of both Scrolls having some few years ago been separated from its neighbours and pasted in a book; a page of the book being devoted to each original sheet.

The style of the caligraphy is clearly indicated in the photographs I have taken, which are here reproduced, of different portions of each of the Charges.

The paper on which the Charges are written is now a light brown colour, having become discoloured through age; otherwise it is in a very fair state of preservation, the 'senior' Scroll being in a better state of preservation, both as regards the condition of the paper and the clearness of the writing, than its junior, the ink of the latter being more faded than that of the former.

#### COLNE MS. No. 1.

##### THE SENIOR SCROLL.

The might of the father of heaven | with the wifdom of his beloved  
Son | and the goodness of the holy ghofst | be with us at our begining  
and send | us good life here living y<sup>t</sup> we may | come to his glorious  
kingdom y<sup>t</sup> never | shall have ending Amen — — — — — |





... of Apprentices, Journeymen, and many other, were admitted and he  
... more than his Father did, and he was Master of the Lodge in  
... and continue in the Masonry, and so many of them of the  
... he came to Masters and he of Craft he was made a Master and he was  
... a Master - Commission he held every year and an inspection, which  
... of England: and he came within King's House & was made a Knight  
... of Craft and he held himself in Assembly of the Masters and  
... Charges and taught them of Masters and Commissions of the  
... he took them a Commission and Master of the Lodge and he was  
... he received from King to King and he of himself was gathered together  
... that of Masters and young Masons that had any name in England  
... than them health and so it was brought there and from there  
... and some in English and some in other languages and he was  
... to make a Book of Charges of Craft he was made in the Lodge  
... he learned where any Masters were to be made and he was  
... to this time Masters of Masters have been made in the Lodge  
... and furthermore of divers of them have been put in the  
... of Advice of Masters in the Lodge

Then one of the Elders taking the Bible and he said that  
that are to be made Masters may improve and be their hands on  
be given

Every Man that is a Mason take good heed to this Charge, for they that are  
guilty of any of these things shall himself be forever excluded from the  
Lodge and let him take heed of his own soul if some of these things be  
done that he will and carefully observe his Charge and be a  
wise and diligent in his work by his duty

The Charge Follows

It shall be true to God and Man and to his Country and to his  
Lodge and to his Brethren and to his Family and to his  
neighbour and to his Country and to his  
Lodge and to his Brethren and to his  
neighbour and to his Country and to his



Good Brethren and folowers our | purpose is to tell you how this  
 worthy | Science of mafones was first begat [10] | I shall you tell  
 before Noah his flood | thear was a man called Lamech as | it is  
 writen in the 4<sup>th</sup> of Genefis and this | Lamech had two Wives the  
 name of | the one was Adah, and the other Zillah | by the first wife  
 Adah he begot two | Sones the name of the one was Jaball | and the  
 other Juball and by the other | wife Zillah he begot two Sones and a |  
 daughter and thefe foure Children [20] | found out the begining of  
 all | in the world for the eldest Son Ja | found out the  
 Craft of Geometre and he | devifed flockes of Sheep and landes in |  
 the field and first wrought houfes of | Stone and Treef as it is written  
 in the | Chapter Abovefaid and his brother Jubal | found out the  
 Craft of Musicke and of the | harp and organ and the third brother |  
 Tuball Kaine found Smith Craft of Go [30] | and Sillver Iron  
 ter or Craft  
 and Steell and the daugh | found out the arte of weaving and |  
 thefe foure Children knew well that | god would take vengeance for  
 sin eather | by fire. or water the writt the Sciences | that the had  
 found in pillars of Stone | that they might be found after the flood |  
 and the one Stone was called Marb | because it would not burne  
 with fire | and the other Stone was called Laterness [40] | because it  
 would not drowne with watter | And the names of the Seaven  
 1<sup>st</sup>. Liberall | Sciences are these the first is Gramer | and that teacheth  
 2<sup>nd</sup>. A man to speake truth | and write truly Thè Second is Logicke |  
 and that teacheth A man to diferne | truth from fallhood And the  
 3<sup>d</sup>. third is | Retricke and that teacheth A man to | speake faire in  
 4<sup>th</sup>. fubtill tearmes And | the fourte is Arithmeticke and that [50] | teacheth  
 5<sup>th</sup>. to reckon all kind of nu | bers | and to cast account and the fifte is |  
 Geometry and that containeth mett and | meafures ponderature and  
 weight of | all maner of thinges for without | Geometry can noe  
 Marchant man | buy or fell nor noe other nor no other | craft in the  
 world can bee without | fom mettes and meafures and that |  
 containeth Geometry which is cleeped [60] | and called Mafonry and  
 6<sup>th</sup>. the fix<sup>t</sup>. Sience | is Mufick and that teacheth tone of | tounge harp or  
 organ and the seven<sup>t</sup> | and laft of thefe fciencis is Astrono<sup>my</sup> | and  
 that teacheth A man the Judgment | of the ftars and of the fkies  
 and planet | and thefe wear the feven liberall | fciences: Our Intent  
 is to tell you how | or in what manner these ftones were | found that  
 these fciences were written in [70] | The great Hermerin that was  
 Cush his | fonne the which Cush was haw his fonne | that was Noah  
 his fonne this fam Her | merin was Afterwardes called Hermes | the  
 father of wifemen he found out the | two pilars of ftone and found the |  
 fciences written thearin and taught | them to other men — — — —  
 And at the building of the tower of | Babilon thear was Mafonry  
 first maid [80] | much of of the King of Babilon that | Nimrod  
 which was A mafon himfelfe | an he loved the Craft of Mafonry as |  
 it is faid with the mafter of historyes | and when the Nineveh and  
 other Cityes of | the Eaft should bee builded Nimorod the | king of  
 babell fent thither fixty Masones | at the defire of the king of Nineveh  
 his | Cozen and when hee fent them he gave | them A Charge every  
 man that the should [90] | bee true to each one to other And  
 that | they should live truly togeather and that | the should  
 should live truly togeather | and that the should the lord  
 truly for his | pay so that the Mafter have Worship | and all  
 belonging to him And other Charges | he gave them and that was  
 the first time | that any Mafon had any Charge of his Craft |  
 Moreover Abraham and fara went down | into Egypt thear hee taught  
 the liberall [100] | fciences as he had A worthy fchollar that | was  
 called Euclid and he learned right well | and was Mafter of all the

feven liberall | sciences and in his day it befell that all | the lordes  
and staites of the Realme had | fo many fannes that the had gotten  
of | thear wives and fom by other laydes of | the land for that the land  
was whole and | plentious of Genaration that the had no | competent  
living to find thear Children [110] | withall whearfore the maid  
much caire | that the king of the land maid a great | Counfill and  
parlement to witt how the | might honestly as Gentlemen then the |  
crye through all the Realm if thear wear | any that could Inform that  
the should | to them and the should bee well Rewarded | for his  
paines and travell that he should himfelfe be weell pleased

After the Crye was done comes the worthy [120] | Clarke Euclid  
and faid to the king and his | lordes if you will let mee have youre |  
Children to govern I fhall Teach them | one of the feven liberall  
sciences whear | with the may live honestly as Gentelme<sup>n</sup> | under  
Condition that you will grant mee | and them A Commition and that  
I may | have power to Rule them after the maner | that the science  
ought to be ruled Then the | King fealed the Commition and the  
worthy [130] | prockter tooke to him the lordes fannes | and Taught  
them the Craft of Geometry | in practice to worke to builde Churches  
Castels | Towers and Mannors and all maner of | buldings and hee  
gave them A Charg as | followeth The firft was that the should | be  
true to the king or other lordes the | ferve and that the ordaine the  
wifet | among them that the should be mafters | of the worke and  
neather for love nor [140] | great defire of Riches neather for favor |  
to let them be maifters of the lordes worke | that have litell coning  
whearby the lord may | bee evill fearved and you all Afhamed | and  
alfo you fhall call him Governor of | the worke as long as the worke  
lafteth | and to work with him and other more Chargis | that wear  
to long to tell: and to all thefe | Chargis hee maid them fwear a great

oath | that men ufed at that time and ordained <sup>A</sup> [150] | them

lardge pay and reasonable that the | might live honestly and alfo that  
the should | com and Afemble togeather eavry yeare | once how the  
might beft worke to searve | the lord for his profit and thear own  
Worship | and to Correcte within themselves them | that had  
trefpafed againeft the Craft and thuf | was the Craft grounded thear  
firft and that | worthy Euclid gave it the name of | Geometry  
and now throughout all the [160] | world it is called mafonry fince  
then long | after when the children of Ifraell went | into the land  
of promis that is called | Palestine King David began the Tempell |  
that is called Templum Dominy and is with | us the Tempell of  
Jerufalem and this King | David Aloved well mafones and he gave |  
them the Chargis and the names as he | had learned of the Egiptions  
and given | by Euclid and other Chargis that wee fhall [170] | hear  
afterwardes After the deceafe of the | King falomon that was Davids  
fon per | formed out the tempell that his father had | begun and  
fent after Mafons into divers | countrees and of divers landes and hee  
gaithered | them togeather fo that the had 80000 workers of |  
ftone and the wear all named Mafons besides | the lordes that folamon  
Apointed to overfee | the worke 3.300 that wear ordained to be |  
minifters and governors of the worke [180] | 1<sup>st</sup> of Kinges Chapter  
the 5 ver the 15 and | 16 and furthermore thear was a king | of  
Another Nation that men called Hira<sup>m</sup> | and hee loved well King  
falomon and | gave him timber to his work and thear | was one  
Hiram of Tickus A mafons | fonne that was Master of Geomitry and |  
that was the cheiefest of all his Mafons | and of all the gravings and  
Carvings | and of all other maner of Masonry [190] | that belonged  
to the Temple the wittnes | in the Bible 1<sup>st</sup> n v i lib — kegn —



Cha the 7 ver 14 | and this salomon confirmed boath the Charg |  
 and the maners that his father had given | and thus was the worthy  
 Craft of Mafonry | in that Cuntry and many more confermed | men  
 waked full wide in divers Cuntryes | some becaufe of learning more  
 Craft and | some to teach them that had but little Cuni | and so it  
 befell that thear was A Cuning [200] | man named Manimus Grecus that  
 had | been at the bulding of salomons Temple | And he came into  
 france and thear taught | science of Mafonry to men of france and  
 thear | was one of the Governors named Martell | and loved well such  
 A Craft and hee drew | to this Manimus Gretus and hee learned |  
 of him the craft and the Charges and the ma- | ners and After by the  
 grace of God hee was | elected King of france and when he was in  
 this [210] | staite hee tooke mafons and did help to make | mafons  
 that wear none and get them to | worke and gave them boath Chargis  
 and | good pay as hee had learned of other | mafons and Confirmed  
 A Charge from | year to year to hould their Afemblyes | whear the  
 would so came the Craft | into france England at that time and |  
 feason stood voide as to any Charge as | conferring mafonry untill  
 f<sup>t</sup>. Albans [220] | time and in his day the king of England | that  
 was then A Pagan did walle the | town About that is now called  
 f<sup>t</sup>. Albans | Alban was A worthy Knight and steward | of the Kinges  
 houshold and governer of | the Realm as also of making of the | wales  
 of this towne and hee loved | well Mafones and hee maid thear pay |  
 right good fstanding as the Realm did them | for he gave them 3<sup>s</sup> 6<sup>d</sup>  
 A weeke and 3<sup>d</sup> [230] | to thear non finchis and before that time |  
 throughout all the land Mafons had A | A penny A day and meat till  
 f<sup>t</sup> Alban | Amended it and he got A charter of the | King and his  
 Counfill to hould A Generel | counfill that he gave it the name of  
 Afembly | and gave chargis as you shal hear After- | wards right  
 foone After the death of f<sup>t</sup> | Alban Right fone thear came divers |  
 workmen into England so that the good [240] | Rule of Mafonry was  
 deftroyed untill | the time of Athelstun that was A worthy | Knight  
 of England and brought the land | into good rest and bulded many  
 great | workes of Abbes Abbeys Casteles and | towers and many  
 other and divers bulding | and he loved well Mafones much more  
 then his father did and hee was A practiser | in Geometry. |

And hee drew him to talke and comune [250] | with Mafones and  
 hee learned of them | the Craft and Afterwardes for the love hee |  
 bore to Mafones and to the craft he was | maid Mafon and got of his  
 father and | comition to hould every year An afembly | whearever the  
 would in the Realm of England | and to correct within themselves the  
 faults | and trespasfis that wear don within the Craft | and hee held  
 himself An Afembly at york | and maid Mafons and gave Chargis and  
 [260] | taught them the maners and comanded th | the rule to bee  
 kept ever After and tooke | them A Comition and Charter to keep  
 and | make ordinancis that it shoud bee **Renud** | renewed from  
 king to king and when the | the afemblyes wear gaithered togaither  
 the | maid A Crye that ould mafones and young | mafones that had  
 any understanding of | the Charge and Manners shew them forth |  
 and when it was proved thear was fom [270] | found latin fom in  
 french fom in Englifh | and fom in other languifh and thear In | tent  
 was all at one he did make A book | hearof how the craft was found  
 and he | enjoined and comanded that it shoud | be learned whear any  
 mafones wear to | be maid and after to give him his Charg | and  
 from that time to this tim maners | of mafones have been keeped in  
 this | forme as men might give it and farther [280] | more at divers  
 Afembles have been put in | and ordained certain Chargis by the  
 Advise of | Masters and felowes |

Heare followeth the worthy and godly oath of | Mafones one of the  
eldest taking the Bible | fhall hould it forth that hee or the which are |  
to bee maid Mafones may Impoafe and lay | thear right hand upon it  
and then the Charge | shall bee read: — — — — — |

Every man that is A mafon take good heed [290] | to his Charge if  
any man find himfelfe | guilty of any of thefe Crimes that himfelfe |  
in perfon hath comited Againest god principle | let him take heed of  
falling into the fam Crimes | and take heed for the futer that he well  
and | carefully obferve his Charge for it is A great | perill for A man  
to endanger his foule by | pergury The Charge foloweth — — — |

1<sup>st</sup>. you fhall bee true to men and God and | the holy Church church and  
fhall ufe [300] | no herefie nor error according to your | underftand-  
ing nor by wifer mens teaching |

2<sup>ndly</sup>. you fhall be true leidge men to the | King or fupream Governer or  
Ruler | without any treason or falshood and alfo | that you know no  
treason or Conspirify | but that you Amen or otherwise declar | it to  
the King or his Councell |

3<sup>dly</sup>. That you be true men to one Another | that is to fay every Mafon  
that is A [310] | Mafon fhall doe unto him as you would | he fhould  
doe unto you — — — — — |

4<sup>thly</sup>. And alfo you fhall keep truly all counfill | of the lodge or Chamber  
and counfell that | ought to bee kept by way of Mafonhood |

5<sup>thly</sup>. And alfo you fhall bee noe Thiefe nor | Thiefes fellowes as far as you  
know — — — — — |

6<sup>thly</sup>. And alfo that you bee true to the lord and | Mafter you ferve and  
truly feeke his | profit and Advantage [320] |

7<sup>thly</sup>. And alfo that you fhall call all Mafons | felowes or breetheren and  
noe other foule | name And alfo you fhall not defile your | felowes wife  
by Calumnye or any other | maner nor defile his daughter nor his |  
farvant nor put him to any difcredit — — — — — |

8<sup>ly</sup>. And alfo that you pay truly for your meat | and drinke whearever  
you table — — — — — |

9<sup>ly</sup>. And alfo you fhall doo no villany whear you | goe to boarde whearby  
the craft may bee [330] | evill spoken of or flandered — — — |

These being the chargis in Genarall that | belong to every true Mafon  
boath Mafter | and felowes now will I rehearse other | things fingular  
1<sup>st</sup>. that belong to Mafters | and felowes firft that noe Mafter take | upon  
him any lords worke or any other | manes unless he know himfelfe able  
to | performe the worke foe that the Craft have | noe flander fecondly  
And alioe that noe [340] | mafter take noe worke but hee take  
Refonable | pay |

foe that the lord may bee truly ferved | and the Mafter to live honeftly  
and alfo | pay his felowes truly Thirdly alfo that | noe Mafter or  
felow fhall fupplant other | of his worke that is to fay if hee have |  
taken any worke or elef ftand Mafter | of A worke the fhall not put  
him out | except he be not able of cuning to [350] | worke: fourthly  
alfo that noe Mafter | or felow fhall take any Aprentis | with in the  
tearm of feven yeares | and that the Aprentis bee able of birth |  
that is to fay free born and whole of | limbe as A man ought to bee

5<sup>thly</sup>. fittly | and alfo that any Mafter take any layer | or any other to be  
maid Mafon with out | the confent of his felowes 6 or 7 at | the leaft  
and that hee that is maide [360] | bee able in all degrees that is to  
fay | fre born and of good kindred true | and noe bondsman and



- that hee | have his right limmaryes and also | that noe Master take  
any Aprentis | except hee have fufficient occupatio | to occupie 2 or  
3 at the leaft worke | felowes: fixtly also that no Master — | or  
7<sup>ly</sup>. fellow put one dayes worke to tax | that wont to Journey feventhly  
that [370] | that every Master give pay to his | felowes as the deserve  
8<sup>ly</sup>. foe that the | bee not deceived by false workmen | Eightly also that  
none flander other | be hind backe to make him loofe his | good name  
9<sup>ly</sup>. or his goodes nintly also | that noe fellow with in the lodge or |  
without misanfiver other ungodly | nor bee unreasonable without A  
10<sup>ly</sup>. caufe | Tently also that every mafon reverance [380] | his elder and  
11<sup>ly</sup>. put him to worship — | Elevently also that noe Master bee any |  
coman pleare at dice or any other un- | lawfull games whearby the  
craft may | bee flandered |  
12<sup>ly</sup>. Twelvety and also that noe Mafon ufe | letchery nor bee any brand  
also that noe | fellow goe into the towne in the night | except hee have  
A fellow with him | that may bear him wittnef hee was [390] |  
13<sup>ly</sup>. in honest company or place Thirteen<sup>ly</sup> | also that every Master or  
fellow com | to the Afembly if hee bee within | fifty miles of it if  
hee have any | warning and if hee have trefpafed — | against the  
14<sup>ly</sup>. craft to abide the Award | of mafters and felowes: fouertently | and  
also every mafon that hath tref | pafed against the craft fhall ftand |  
to the Award of Mafters and felowes [400] | to make his Accorde  
15<sup>ly</sup>. and if hee cannot | to goe to the common law fiftently | also that  
no mafter or fellow make | any mould fquare or pille to any | layer  
nor let any layer within | lodge nor without to lay moulde | ftones  
16<sup>ly</sup>. fixteently also that every Mafon | or fellow fhall cherifh ftrange  
felowes when | the com out of other Cuntreyes and fet | them in  
worke and the will as the maner [410] | is that is to fay if hee have  
mould ftones | in his place hee fhall give him A mould | ftone and  
fet him in worke and if hee | he have none hee fhall refrefh him with |  
17<sup>ly</sup>. mony to the next lodge feventeently and | also that every Mafon fhall  
truly make an end of his worke be it Taxe or Jorney | and hear you  
have all your Commandment | and thefe that you have heard  
Rehearfed | you fhall truly obferve and keepe fo god [420] | you  
1<sup>st</sup>. help: Thefe be the Aprentis Charge<sup>s</sup> | firft that hee fhall bee true  
to god and the | holy Church and his prince and Master and | dame  
2<sup>nd</sup><sup>ly</sup>. whome hee fhall ferve fecondly | And that you fhall not picke or  
fteale the | goodes of his faid Master and dame nor | abfent himfelfe  
from thear fervis nor | goe from them about his owne pleasure | by  
3<sup>d</sup><sup>ly</sup>. day nor night without the licence of the | one of them Thirdly that  
hee doe not [430] | commit Adultree or fornication in his Mafters |  
houfe with the wife daughter or farvant of his | faid mafter. |  
4<sup>th</sup><sup>ly</sup>. fourthly and that hee fhall keep Councill in | all things fpoaken in the  
lodge or chamber | by any Master or fellow being Master or | free  
mafon and that hee fhall not keep | any difabedient Argument againeft  
any of | them nor difcloafe any fecrets whearby any | difention may  
5<sup>th</sup><sup>ly</sup>. follow againeft any Mafon [440] | thear folowers or prentices: fiftly  
and that | he Reverently behave himfelfe unto all — | free mafons  
6<sup>th</sup><sup>ly</sup>. being fworn bretheren unto — | his faid Master fixtly and not to ufe  
any — | carding dicing or any unlawfull gameing nor | hant any  
Tavernes or Ale houfis thear to | waifte any manes goodes without his  
7<sup>ly</sup>. Mafters | licence or fom other free mafon fevently | And that hee  
fhall not commit Adultree in | any mans houfe or bee tabled Eightly  
and [450] | he fhall not proloine or fteall the goods of | any perfon  
nor willingly fufer harme or fh | to bee done or confent thear unto  
during his | Aprentifhip but withftand the fame to the | utmoft of  
his power and thearof to Inform | his faid Master or fom other free  
mafon | with all convenient and pafable fpeed — — — [457] |

The Coate of Armes  
 belonging to the  
 fraternity of Mafons  
 Arg if hear depenciled  
 being thus Blazoned in  
 the field fable on A Chav  
 oran—A paire of Compas  
 between 3 Castels Argent.

The Company of  
 mafons wear Incorp  
 ated in the Tweulf  
 year of King Henry  
 the 4<sup>th</sup>.

## COLNE MS. No. 2.

## THE JUNIOR SCROLL.

Good Brethren and fellows our purpose is to tell you how this worthy Science of  
 Masons was | first begun. I shall then tell you before Noah his flood: there was  
 a man called | and this Lamech had two wives y<sup>e</sup> name of  
 y<sup>e</sup> one was Adah and y<sup>e</sup> other Zillah | by y<sup>e</sup> first wife Adah he begatt two sons  
 of  
 y<sup>e</sup> name one was Jabal and y<sup>e</sup> other height Juball, | and by y<sup>e</sup> other Wife Zillah  
 he begatt one son & one daughter and these ffour Children ffound | out y<sup>e</sup>  
 beginning of all y<sup>e</sup> Crafts in y<sup>e</sup> World, ffor y<sup>e</sup> Eldest Son Jabal ffound out y<sup>e</sup>  
 Craft off | Geometry & he devifed flocks of Sheep & lands in y<sup>e</sup> feild & first  
 wrought houses of Stone and | trees as it is Written in y<sup>e</sup> Chapter abovefaid and  
 his brother Juball ffound out y<sup>e</sup> Crafts of Music | and Songs of Harp & Organ:  
 and y<sup>e</sup> third brother Jubal-Caine ffound Smith Craft of Gold & Silver | Iron and  
 Steell and y<sup>e</sup> daughter ffound out y<sup>e</sup> Craft of Weaving: and these ffour children  
 [10] | well that God would take Veengeance for Sin; either by fire  
 or Water; they Writt y<sup>e</sup> Sciences | that y<sup>e</sup> had ffound in two pillars of Stone that  
 they might be ffound after y<sup>e</sup> flood. y<sup>e</sup> | was called Marble becaufe it  
 wold not burn with ffire; y<sup>e</sup> other was called Lutternefs | wold not  
 drown with water and y<sup>e</sup> Names of y<sup>e</sup> Seaven Liberall Sciences are these: y<sup>e</sup>  
 first | Gramar and that teacheth a man to Speak trueth and write truly  
 and y<sup>e</sup> Second is Log | and it teacheth a man to dif | trueth  
 from flalfhood and y<sup>e</sup> third is Rhetorick and it teacheth | a man to Speak  
 ff | tearms and y<sup>e</sup> fourth is Arithmatick and it teacheth to reckon |  
 all kind of Numbers and | Accounts and y<sup>e</sup> ffift is Geometry and that  
 containeth | Well & Measures ponderature & Weight of all manner of things for  
 without geometry can no | Merchant Man buy or Sell nor no other Craft in y<sup>e</sup>  
 World can be without Metts or Meafures [20] | and that containeth Geometry  
 wch is deeped or called Masonry and y<sup>e</sup> Sixth Science is | is Musick and that  
 teacheth a man Tone of Tongue harp or Organ and y<sup>e</sup> Seventh and | Last is  
 Astronomy and it teacheth a man y<sup>e</sup> Judgment of y<sup>e</sup> Stars and of y<sup>e</sup> Skies and  
 planets | and these were y<sup>e</sup> Seaven Liberall Sciences: our intent is to tell you  
 how and what Manner | these Stones were ffound that these Sciences were  
 written in: y<sup>e</sup> Great Hermerin that was Cush | his Son y<sup>e</sup> which Cush was ham  
 his Son and that Ham was Noah his Son this same Hermerin | was afterwards  
 called Hermes y<sup>e</sup> ffather of Wisemen he ffound one of y<sup>e</sup> two pillars of |  
 and ffound y<sup>e</sup> Sciences written therein and taught them to other men and at y<sup>e</sup>  
 building — | of y<sup>e</sup> Tower of Babylon there was Masonry first made much of by  
 y<sup>e</sup> King of Babylon | that height Nimrod w<sup>ch</sup> was a Mason himfelf and he loved  
 y<sup>e</sup> Craft of Masonry as is [30] | Said by y<sup>e</sup> Master of Historys and w<sup>n</sup> y<sup>e</sup> City  
 Nineveh and other Citys of y<sup>e</sup> East shoud | be builded Nimrod y<sup>e</sup> King of Babel  
 sent thither (60) Masons at y<sup>e</sup> defire of y<sup>e</sup> king | of Ninereh his Cozen & w<sup>n</sup> he



sent them forth he gave them a Charg every Man y<sup>e</sup> y<sup>e</sup> shoūd | be true each one to another and that y<sup>e</sup> shoūd live truly together and that they shoūd serve y<sup>e</sup> | Lord truly for his pay: so that y<sup>e</sup> Master may have Worship and all belonging to him: and other | Charges he gave them and that was y<sup>e</sup> first time that day Mason had Charg of his Craft: Moreover | when Abraham and Sarah went down into Egypt there he taught y<sup>e</sup> Liberall Sciences and | he had a Worthy Scholler called Euclide and he learned right well and was Mafter of all | y<sup>e</sup> Liberall Sciences, and in his days it befell that y<sup>e</sup> Lord and Estates of y<sup>e</sup> Realms had so many | Sons that they had begotten of their Wives and Sons by other Ladys of y<sup>e</sup> Land y<sup>e</sup> y<sup>e</sup> Land that y<sup>e</sup> [40] | Land was whole & plenteouse of generation that they had no Competent liveing to find their | Children wherefore they made much Care and y<sup>e</sup> King of y<sup>e</sup> Land made a great Counfell and | Parliment (to witt) how y<sup>e</sup> might Live honestly as Gentlemen, then they did cry through all y<sup>e</sup> | Realms: if there were any Man that would Inform that he should come to them — — — | and he should be well rewarded for his pains and Travell that he shou'd himself be well | pleafed after that y<sup>e</sup> Cry was over Comes y<sup>e</sup> Worthy Clark Euclide and said to y<sup>e</sup> King | and his Lords if you will let me have your Children to govern I shall teach them one of y<sup>e</sup> Seven | Liberall Sciences wherewith y<sup>e</sup> live may honestly as gentlemen shoud under Condition that | will grant me and them a Comifsion and that I may have power to rule them after y<sup>e</sup> manner | that y<sup>e</sup> Science ought to be ruled then y<sup>e</sup> King Sealed y<sup>e</sup> Commifsion any y<sup>e</sup> worthy Procter [50] | took to him y<sup>e</sup> Lord's Sons and taught the Craft of Geometry in practice to work to build | Churches Castles Towers and all manner of Buildings and he gave them a Charge as ffolloweth | The first was that y<sup>e</sup> Shoud be true to y<sup>e</sup> King or other Lords that y<sup>e</sup> Serve, and that y<sup>e</sup> | ordaine y<sup>e</sup> wifest among them to be Masters of y<sup>e</sup> Work: and that neither for Love nor | ffor great defire of Riches, neither for Favour y<sup>e</sup> Sett them to be Masters of y<sup>e</sup> Lords | Work that have litle Cunning when by y<sup>e</sup> Lord shall be evill Serv<sup>d</sup> and then all afhamed | and also that you shall call him governour of y<sup>e</sup> Work and work w<sup>th</sup> him so long as y<sup>e</sup> | Work lasteth and other more Charges that were to long to tell: and to all these Charges | he made them Swear a great Oath that men used at that time: and ordun | Large pay and reasonable that y<sup>e</sup> might live honestly: and that y<sup>e</sup> Shou'd also come and affemble [60] | together every Year once: how y<sup>e</sup> might best Serve y<sup>e</sup> Lord for his profit and their own worshop | and to Correct within themselves w<sup>n</sup> y<sup>e</sup> had trespassed againft y<sup>e</sup> Craft and thus was y<sup>e</sup> Craft | grounded there first and that worthy Euclide gave it y<sup>e</sup> name of Geometry and now | through out all y<sup>e</sup> World it is called Masonry: Sith then long after when y<sup>e</sup> Children of | Israel went into y<sup>e</sup> Land of promiſe y<sup>t</sup> is Called that is Called Palestine | temple that is Called (templum domini) and it is with us called | and this King david Loved well Masons and he ga | as he has learned of y<sup>e</sup> Egyptians and given by Euclide & other Charges that we | shall hereafterwards Show: after ye death of King Solomon that was david's Son perform | y<sup>e</sup> Temple that his Father had begun and Sent after Mason's into divers Countryes and [70] | to divers lands and he gathered them together so that he had (80.000) workers of Stone and | were all named Masons besides y<sup>e</sup> Lords that Solomon appointed to overfee y<sup>e</sup> | ks even (3700) that were ordained to be Minifters and Governours of y<sup>e</sup> Works — | ee y<sup>e</sup> first of Kings Chap<sup>r</sup> y<sup>e</sup> (5) and Verſe y<sup>e</sup> (15) and (16) and furthermore there — | was a king of another Nation that Men called Hiram and he loved well King | Solomon and he gave him timber to his Work and there was one Hiram Ticku | Masons Son that was Master of Geometry and that was cheifst of all his Maso | and of all y<sup>e</sup> graveing and Carving and of all other Manner of Mafonry that belong | to y<sup>e</sup> Temple See Kings y<sup>e</sup> (i) Chap<sup>r</sup> y<sup>e</sup> (7) and Verſe y<sup>e</sup> (14) and this Solomon confirms | both y<sup>e</sup> Charges and y<sup>e</sup> Masters that his ffather had given and thus was y<sup>e</sup> Worthy [80] | Craft of Masonry in y<sup>e</sup> Country and many More Confirmed Men walked full wide in | divers Countryes Some becaufe of Learning more Craft and Cunning, and some to teach | them that had but litle Cunning, and so it befell that there was a Cunning Man | Named Manimus Grecus that had been at y<sup>e</sup> building of Solomon's Temple and he came

into | France and there taught y<sup>e</sup> Science of Masonry in France to men: and there was | one of y<sup>e</sup> governours that was called Marcell and he loved well such a Craft and he | drew to this Manimus Grecus & he learned of him y<sup>e</sup> Craft and y<sup>e</sup> Charges and y<sup>e</sup> Manners | and after by y<sup>e</sup> grace of God he was elected to be king of France & when he was in this | Estate he took Masons and did help to make Mafons that were None and Sett them to Work | and gave them both Charges and good pay as he had Learned of other Mafons and he [90] | Confirmed a Charter ffrom year to year to hold their Eiffeemblies where they wou'd an | thus Came y<sup>e</sup> Craift into France: England in that Seafon stood void as for any Charg | as concerning Masonry untill Saint Albans' time and in his days y<sup>e</sup> King of England | that was a Pagan did make y<sup>e</sup> Town about y<sup>t</sup> now is called Saint Albans — — | Alban was a Worthy Knight and Steward of y<sup>e</sup> king's houghd and governour of y<sup>e</sup> Realm | as also of making y<sup>e</sup> Walls of this Town, and he loved well Mason<sup>s</sup> and Cherifhed well | Masons and he made their pay right good Standing as y<sup>e</sup> Realm did then for he gave them | 3 Shillings 6 pence a Week and 3 pence to their Nonfinches and before that time through | out all y<sup>e</sup> Land a Mason took a penny a day and his Meat till S<sup>t</sup> Alban amended it | and he gott a Charter of y<sup>e</sup> king and his Councell to hold a generall Councell and he [100] | gave it y<sup>e</sup> name of an affembly to make Masons and give Charges as you Shall hear after | wards: Right soon after y<sup>e</sup> Death of y<sup>e</sup> Saint Alban there came divers Work men into | England so that y<sup>e</sup> good rule of Masonry was destroyed unto y<sup>e</sup> time Athelstone that | was a Worthy king of England and brought y<sup>e</sup> Land into a good rest and builded many | great Works of Abeys, Castles, Towers, and many other divers buildings and he loved well — | Masons much more then his Father did and he was Practicer in Geometry and he drew | to

him much take & comūne w<sup>th</sup> Masons and to learn of them y<sup>e</sup> Craft, and afterward for | y<sup>e</sup> Love he bore to Masons and to y<sup>e</sup> Craft he was made a Mason: and he gott of his | ffather a Charter & Commifion to hold every year once an Affembly: where they would in | y<sup>e</sup> Realm of England and to Correct within themselves ffaults & trespafses that were do<sup>ne</sup> [110] | within y<sup>e</sup> Craft and he held himself an Affembly at York and made Masons and gave | them y<sup>e</sup> Charges and taught them y<sup>e</sup> Manners and Commanded y<sup>e</sup> Rule to be kept ever | after and he took them a Commifion and Charter to keep and make Ordinance that it | should be renewed ffrom king to king and w<sup>th</sup> y<sup>e</sup> affemblys were gathered together he made | a Cry that old Masons and young Masons that had any Underftanding of y<sup>e</sup> Charg and | Manner shew them fforth, and w<sup>th</sup> it was prov'd there was ffound some in Latin some in | ffrench and some in English and some in other Languages and their Intent was all at one: he | did make a Book thereof how y<sup>e</sup> Craft was ffound and he enjoyned and Commanded that it — | should be Learned where any Masons were to be made and so to give his Charg: and from | time to this time Manners of Masons have been kept in this fforme as well as men might [120] | give it: and ffurthermore at divers Affemblys have been putt in and ordained certain Charg | by y<sup>e</sup> advice of Masters and ffellows — — — — — |

Then one of y<sup>e</sup> Elders takeing y<sup>e</sup> Bible shall hold it fforth that he or they tha | that are to be made masons may impose and lay their Hands and then y<sup>e</sup> charg shall | be given — — — — — |

Every Man that is a Mason take good heed to his Charg if any man ffind himself guilty of any of these Crimes that himself in perfon hath Committed againft God principally let him take heed of ffalling into y<sup>e</sup> Same Crime and take heed for ffuture that he well and Carefully obferve his Charg: ffor it is a great Perill for a Man to endanger his Soule by Perjury — — — — — [130] |

#### The Charge Follows

You shall be true to god and Man and y<sup>e</sup> holy Church and shall ufe no Heres | nor Error according to your underftanding nor by wifer Mens teaching you shall be true Leige | Men to y<sup>e</sup> King or Supream Governour or Ruler without

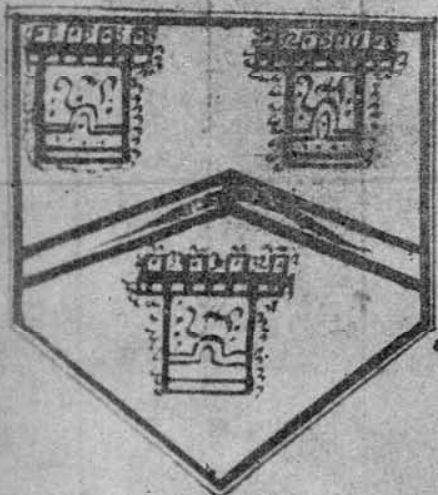


And the names of the four Liberal  
 Sciences are these the first is Gramer  
 and that teacheth a man to speake plain  
 and write truly & the second is Logicke  
 and that teacheth a man to discern  
 truth from falshood And the third is  
 Rhetorick and that teacheth a man to  
 speake faire in subtile Reasones And  
 the fourth is Arithmetick and that  
 teacheth to reckon all kind of number  
 and to cast account and the fifth is  
 Geometry and that containeth most and  
 measures pondrall and weight of  
 all maner of thinges for without  
 Geometry can no Marchant man  
 buy or sell nor no other nor no other  
 craft in the world can bee without  
 some measure and measure and that  
 containeth Geometry which is cleped  
 and called masonry and the first science  
 is musick and that teacheth tone of  
 voice pipe or organ and the fourth

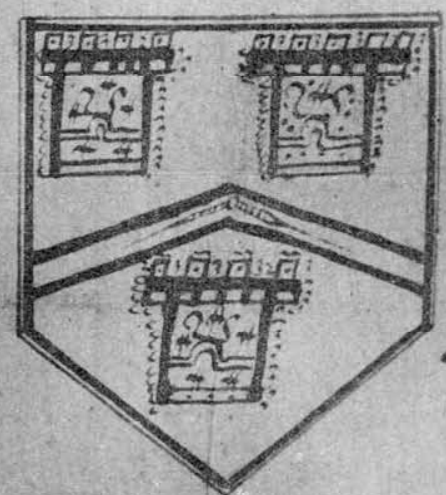
...and set them in their, and if it be as if manner is, that is to say, if  
 there be no place he shall give a Mount Stone and set him in their, if he have  
 a place receive him with Mount to it next God, and also that every Mason shall only  
 of his works be it Tax or reward: And now you have all your Commandments  
 that you have heard rehearsed, you shall truly observe & keep. - - -  
 So god you help and I Contents of that Book.

Finis

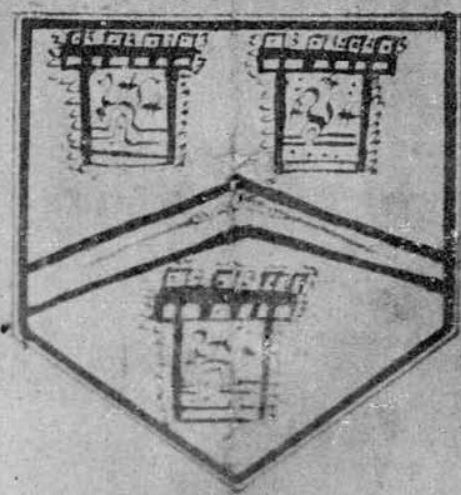
{ The Coat armour belonging to Fraternity of Masons }  
 { is here depencel'd being thus blazoned by this }  
 { Sable upon a Cheveron a pair of Compasses - - }  
 { between three Castles argent - - - - - }



arg:  
 arg:  
 sab:

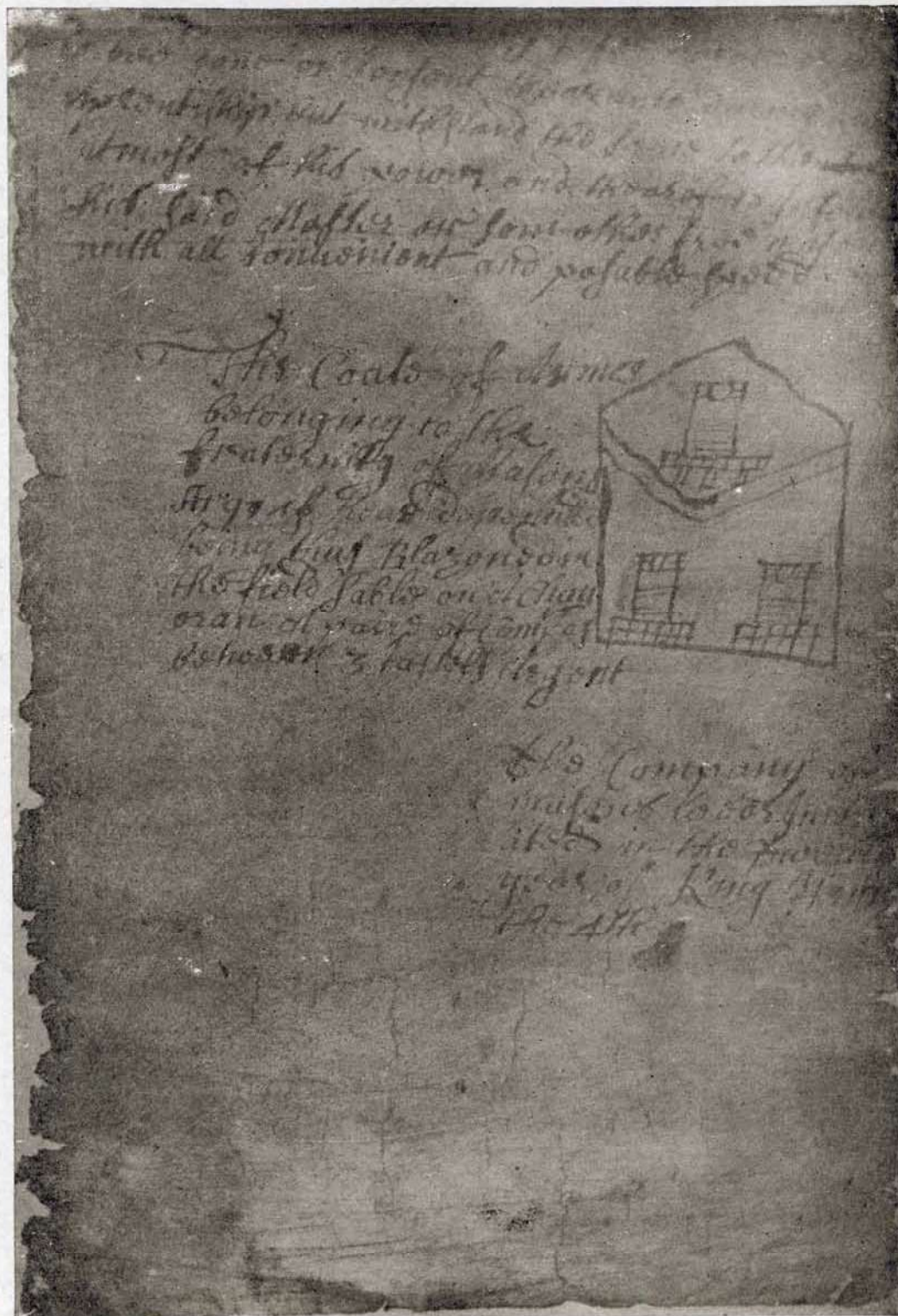


arg:  
 arg:  
 sab:



arg:  
 arg:  
 sab:





The Colne MS. No. 1.  
 (The Senior Scroll.)

any Treason or Falshood and also | that you know no Treason or Conspiracy but  
 that you amend or otherwise declare it | Counsell you shall be true  
 men one to another. (that is to say) every | son allowed yee Shall do  
 unto him as yee woud he Shoud do unto you | keep truely all  
 Councell of y<sup>e</sup> Lodg or Chamber and all Councell that ou | to be  
 kept by way of Masonh | also you shall be no Theif or Theifes fellows  
 as | far as you know and also that you be true to y<sup>e</sup> Lord or Master you serve  
 and truly seek [140] | his proffit or advantage and also that you shall Call all  
 Masons fellows or Brethren and | other foule Name: and also you  
 Shall not defile your Fellows Wife by Callumny or | other Manner;  
 nor defile his daughter nor his Serva | nor putt him to any dif |  
 also y<sup>e</sup> you pay truly for your Meat & drink wheresoever you | where  
 you board whereby y<sup>e</sup> Craft may be evill Spoken off | in generall that  
 belongs to every true Mason both Masters & fellows, now I will | other  
 things Singular both for Masters & fellows first that no Mafter take upon him  
 any | Lords Work nor any other Mans unless he know himself able to performe  
 y<sup>e</sup> Work — So | that y<sup>e</sup> Craft have no Slander; also that no Master take any  
 Work but y<sup>e</sup> he take reafo | pay so that y<sup>e</sup> Lord may be truly Serv<sup>d</sup> &  
 y<sup>e</sup> Mafter to live honestly: and also to pay [150] | fellows truly: and  
 that no Mafter or fellow Shall Supplant other of their Work: that is too | Say  
 if he have taken any work or else Stand Mafter of a work yee shall not put him  
 out unless | he be unable of Cunning to work also that no Mafter or fellow shall  
 take any apprentice within | Seaven years: and that a prentice be able of Birth:  
 that is to say free born and whole of Lim | as a Man out to be And also that no  
 Mafter take any Layer nor any other to be m | Mason without Consent  
 of his fellows at least Six or Seaven and he that is to be ma | be able  
 in all degrees (that is to say) free born, and of good kindred, true, and no  
 bonds | and that he have his right Limries: and also that no Master take any  
 apprentice, Except | he have sufficient Occupation to occupy two or three work-  
 fellows at y<sup>e</sup> Least: also y<sup>e</sup> | Mafter (put) or fellow one days Work  
 to taxe that was Won't to Journey also that every [160] | Mafter give pay to  
 his fellows as y<sup>e</sup> deserve it so y<sup>e</sup> y<sup>e</sup> be not deceived by ffalfe Workmen | also y<sup>e</sup>  
 none Slander others behind his back to make him Loofe his good Name or his  
 Goods | also y<sup>e</sup> no fellow within y<sup>e</sup> Lodg or without manswer other ungodlily:  
 able

nor be unreason | without a Cause: also that every Maçon Reverence his Elder  
 and put him to Worship | also that no Mason be any Common player at dice or  
 any other unlawfull Games: whereby | y<sup>e</sup> Craft may be Slandered also that no  
 Maçon use Letchery nor be any brand: also that no | fellow go into y<sup>e</sup> Town in  
 y<sup>e</sup> Night Except he have a fellow with him that may bear him | wittness he  
 was in honest Company or place also that Every Mafter or fellow come |  
 assembly if he be within (50) miles of it; if he have any warning & if he have  
 trespassse | against y<sup>e</sup> Craft he Shall Stand to y<sup>e</sup> Award of Masters and fellows to  
 make him acco [170] | and if he cannot accord to go to y<sup>e</sup> Common  
 Law: also that no Mason Mafter or fe | make any Square, Mould or  
 Pyle to any Layer nor lett any Layer within y<sup>e</sup> Lodg or without | Lay Mould  
 Stone, also that every Mafter or fellow cherish Strang fellows w<sup>n</sup> y<sup>e</sup> come out  
 of | Strang Countrys and Sett them in work, and y<sup>e</sup> will as y<sup>e</sup> Manner is (that  
 is to say) if he have | Mould Stone in his place he Shall give a Mould Stone and  
 Sett him in work: if he have None | he shall refresh him with Money to y<sup>e</sup> next  
 Lodg: and also that every Maçon Shall truly make | an end of his Work: be  
 it Tax or Journey: And here you have all your Commandments and all | these  
 that you have heard rehearsed, you shall truly observe & keep — [178] |

So god you help and y<sup>e</sup> Contents of that book.

Finis

The Coat armour belonging y<sup>e</sup> Fraternity of Masons  
 is here depenceled being thus blazoned viz: y<sup>e</sup> feild  
 Sable upon a Cheveron a pair of Compasses — —  
 between three Castles argent — — — — —